The
Missionary Intelligencer.

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THE LOGIC OF THE MISSIONARY.

THE Christian missionary is a human phenomenon without parallel in history. A certain measure of half-pitying contempt commonly gathers about him. He has the scantiest equipment. He carries no arms; he is clad with no civil authority; he has very little money; he is usually alone. He has only a message and a motive. The message is the story of Christ, and the motive is the love of Christ.

And, somehow, he succeeds everywhere! He works a miracle which all the resources of science, and literature, and civilization without him could not do. A pagan race, it is true, can learn the mechanical arts and borrow the dreadful weapons of civilization. Japan has done this, and has shifted the very center of political gravity for the whole world as a result. But to create a new moral character in people foul with the vices of heathenism, this is a miracle beyond the wit of man to accomplish. But the missionary does it! He lands on some lonely and savage isle, and, under black skins, in dull brains, in human souls made fierce with whole centuries of savage ancestry and habits, he yet creates a new character. By some strange magic he reproduces, on such strange soil, the best morality civilized lands know. In races that yesterday were heathen and savage, he somehow develops many of the qualities of saints, and, not seldom, something of the temper of martyrs.

What may be called the secondary results of the missionary's work are, in their kind, marvellous. He civilizes, though civilization is not his immediate aim. For a barbarous race with a rude and scanty vocabulary, he creates a written language. He gives them a literature, and the faculty for enjoying it. He raises womanhood; he creates homes; he draws a whole race to high levels of life. He does this under all skies and on all shores. Now, on any reading of the story, this is a social miracle.

W. H. FITCHETT.

FINANCIAL EXHIBIT.

FOR SEVEN MONTHS.

Comparing the receipts for Foreign Missions for the first seven months of the current missionary year with the corresponding time last year shows the following:

	1905.	1906.	Gain.
Contributions from Churches	2,688	2,562	*126
Contributions from Sunday-schools	88	111	23
Contributions from C. E. Societies	600	743	143
Individual Contributions	849	743	*106
Amount	$119,130 68	$110,570 65	*$8,560 03

Comparing the receipts from different sources shows the following:

	1905.	1906.	Gain.
Churches	$63,137 69	$61,391 61	*$1,746 08
Sunday-schools	545 51	932 24	386 73
C. E. Societies	4,428 91	5,414 58	985 67
Individual Offerings	14,435 42	20,285 20	5,849 78
Miscellaneous	8,649 42	1,989 97	*6,659 45
Annuities	22,925 50	13,087 74	*9,837 76
Bequests	5,008 23	7,469 31	2,461 08

* Loss.

Loss in regular receipts, $983.35; loss in annuities, $9,837.76; gain in bequests, $2,461.08.

"As I live, saith the Lord, all the earth shall be filled with my glory."

The faculty and students of Texas Christian University, Waco, Tex., will support Frank H. Marshall at Christiania, Norway.

All of the six Sunday-schools in St. Joseph, Mo., will observe Children's Day and none expect to fall below their apportionments.

The Christian Endeavor Society of the Sterling Place Christian Church, Brooklyn, N. Y., is going to make a strenuous effort to raise enough in that church this year to constitute it a Living-Link in the Foreign Society.

We are more and more convinced that "bunching" missionary offerings or the "Omnibus Plan," is not the better way. We have never heard of it proving an eminent success. We have heard of many, many dismal failures.

F. E. Hagin, Tokio, Japan, has lately opened a new outstation at Chiba, twenty-five miles east of Tokio. This is a city of 25,000 and the capital of the richest province in Japan. A Japanese evangelist has been located there.

The new missionaries in South Tung Chow, China, are rejoicing daily that they have the privilege of laboring for Christ in that great field. They feel that to them was this grace given, that they should preach among the Chinese the unsearchable riches of Christ.

W. H. Fields,
Pastor First Church, Wheeling,
W. Va.

C. Manley Rice,
Pastor Island Church, Wheeling,
W. Va.

These two churches will combine their offerings to support a missionary on the foreign field.

At the recent Chinese Convention the most encouraging feature was the evident desire of the converts to do more toward self-support. They are becoming ambitious to support their own preachers. This desire strengthens the faith of the believers and fosters their self-respect.

The church at Norfolk, Va., of which J. T. T. Hundley is the pastor, averages over six dollars per member for missions. The church has recently become a Living-Link in the Foreign Society and will support Melvin Menges at Matanzas, Cuba. Their present membership is only about 220.

Word has come from India to the effect that S. P. Isaacs died of fever. The mission sustains a severe loss in his death, and the mourners go about the streets. There has never been a time when the friends of missions should pray more for workers than now; for the harvest truly is plenteous; but the laborers are few.

Russell F. Thrapp, pastor of the church at Jacksonville, Ill., says that their great building enterprise began with the larger missionary conception of the church. L. E. Sellers, Terre Haute, Ind., bears the same testimony. These churches are rather increasing than diminishing their missionary offerings during their building period.

Hermon P. Williams reports fifty conversions in his district. The Filipinos are ready to hear the gospel. If a dozen men could be sent a mighty work could be done. A family and a competent physician are needed now. Unless the income of the Society is greatly increased, it is difficult to see how the force can be materially strengthened.

The cholera has broken out again in India. At the last report it was ten miles from our station at Damoh. Dr. McGavran is doing what she can to assist the afflicted. John G. McGavran is out in camp and administers medicine to those who are sick. This is a time when special prayer should be offered to God, that his chosen servants may be protected from the pestilence that walks in darkness, and from the destruction that wastes at noon-day.

In India the missionaries have been trying to get the converts to do some systematic missionary work. They have taken up this idea in Damoh and have organized a local missionary so-

ciety. It is likely that before the close of another year the Christians in all the stations will form themselves into a missionary society, raise their own funds, employ their own missionaries, and manage their own affairs. The paper published in Hindi is a most useful thing to forward such movements.

The missionaries in India are planning for a summer school for all the helpers at the different stations. There will be five lessons or lectures each day for two weeks. G. L. Wharton and G. W. Brown, of Jubbulpore, will do most of the work. They will be assisted by M. D. Adams, E. M. Gordon, J. G. McGavran, O. J. Grainger, E. C. Davis, and E. L. Menzies. Mr. Burgess, the Secretary of the India Sunday-school Union, has offered his services, and will give a course of four lectures.

At the request of the United Society of Christian Endeavor in India, Burma, and Ceylon, G. L. Wharton prepared a pamphlet on "The Tenth Legion; or God's Portion." This instructive work is published in Hindi and in English. He has also prepared what is called "The Tenth Legion Manual." This contains the prayer-meeting topics and an account book. This little work gives some reasons why Christians should keep books with God. There is no subject that needs more emphasis now than the right use of money. These works are bound to do much good.

Bishop Bashford gives it as his opinion that the opportunity in China is the greatest since the Reformation, if not the greatest since the birth of Christ. One who is qualified to speak says, "I can conceive no higher ambition in a human heart than to have a hand in such an enterprise. Would to God that the young men in our schools and universities would consider these things. The regeneration of China will be the greatest triumph which Christianity has known since the first apostles of the Crucified passed through the gates of Jerusalem with their faces towards the West. Blessed are the men who have a share in it. I envy them."

Dr. Macklin says that great changes took place in China when he was at home on furlough. He feels like Rip Van Winkle, and it will take some time for him to find his bearings. China is now in about the same condition that Japan was when he went out twenty years ago. Schools are being opened everywhere. Temples are being converted into schools. Soldiers are being drilled. The soldiers are dressed like Americans. Japanese and European officers are in charge. The Viceroy of Nanking has engaged a Canadian physician to conduct a dispensary. All the subordinates are required to read the Bible. A supply of Bibles for this purpose was secured through F. E. Meigs.

The master missionaries have given the assurance that the church will never lack for leaders in any emergency in God's kingdom. When the ages call, the man comes. The man and the hour are made to meet. Perils and dangers count for naught, and when God's voice is heard, prophet and apostles are ready to obey. The divine statesmanship of the Holy Ghost has marshalled the host and pointed out the fields to conquer. No port was ever unlocked that a missionary boat was not there to enter. No gate was ever opened that a missionary was not there to come in. The master missionaries have given a new interpretation to the call for a ministry. It is a joyous, passionate eagerness to hear the call of God.—Bishop Galloway.

Raymond McCorkle,

Mrs. Raymond McCorkle.

Of Cambridge, Ohio, who go to Osaka, Japan.

Frederick Mendenhall,

Mrs. Frederick Mendenhall.

Of Auburn, N. Y., who go to Po Chow, China.

The Christians and natives in Chu Cheo gave a farewell reception to Dr. Elliott I. Osgood and wife when they were leaving to come home on furlough. The address they delivered to them will be found in the Chinese Department. It is well worth reading. The Orientals are profuse with superlatives; but in this case the superlatives are deserved. A similar reception was given to David and Dr. Minnie Rioch by the boys in the Orphanage, on their leaving for home for a season of rest. This address was in verse. As it is in Hindi, and as there is no poet in the Mission Rooms who can put this address into smooth English verse, it is not practicable to give the readers of the intelligencer any adequate idea of what the orphans said on that occasion. It is sufficient to say that the address is in glowing terms. The orphans are grateful and eloquent in the expression of their gratitude.

The Missionary Review of the World states that Bishop Westcott taught that the Christian life is essentially missionary, foreign missions therefore being the expression of the natural activity of the Christian life toward those who are without. He held that whatever differences of opinion may exist as to the best mode of fulfilling this apostolic work, there will be no question among Christians as to its paramount importance. Bishop Westcott's teaching bore fruit in his own family. Four of his own sons went out to India as missionaries. One has been elected bishop of Chota Nagpur. Before leaving Cawnpore, where he had been at work with much success, he was garlanded with pink roses by the non-Christian natives, and presented with an address, recognizing his great services to their city. "You have been with us for fifteen years, and, during that time, your blameless life, sympathetic nature, amiable disposition, the kindly interest you have taken in our welfare, by presenting to us the ideal of a true Christian life, and by stimulating in us a rational spirit of true manly virtue, you have endeared your name to us—yea, have made you one of us." This was high tribute coming from such a source.

The Sunday-school can not be true to itself that forgets its obligation to the world. Always, careful attention should be paid to the command, the privilege, and the duty of sending the gospel throughout the world. Of all men the Sunday-school superintendent should be a missionary man. The school that has no vision outside of its own interests is far from being a model school. Both in the classes and in the public conducting of the school, the command to "Go into all the world" should find frequent emphasis. Nothing will keep the missionary interest of a school at a high ebb like the painstaking instruction of the teachers. They should be constantly on the lookout for fresh illustrations of missionary endeavor. What is more interesting and thrilling than the real experience of some herald of the cross in far distant lands? The children are the coming Christian workers and leaders. Pre-empt the heart of the boys and girls for the world-wide work. Start them right and they will be benevolent and missionary. Let there be regular systematic solicitation of funds for the world's evangelization. Make Children's Day a day of rejoicing and giving. Cultivate the children, in them lies the hope of the world.

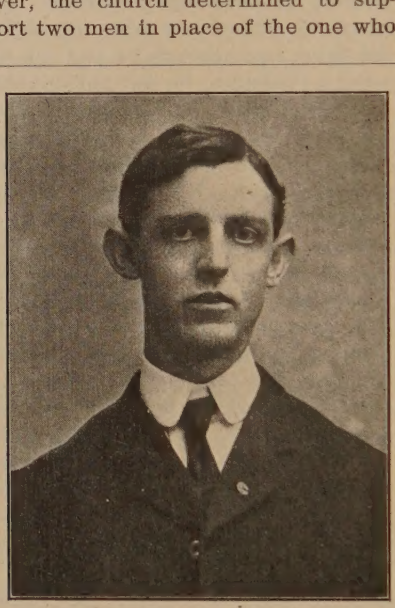
It is not an uncommon thing to hear people speak of the Foreign Society as the "Men's Society" or as the "Brethren's Society." This is a misnomer. The Foreign Society is not an organization consisting of male members

only. In it the sex line is nowhere drawn. According to its constitution any member of the Church of Christ may become a life director or a life member or an annual member by paying certain amounts, or any Church of Christ or Sunday-school or class or missionary organization may be represented in the directorship or membership for a period of years, provided that the representative is a member of the Church of Christ. Women as well as men are life directors and life members and annual members and representatives of various Christian organizations. Women are qualified to fill any office, to vote at any meeting of the Society, and to serve under its auspices on the field. There is, therefore, no ground for or propriety in using the terms "Men's Society" or "Brethren's Society." There are missionary societies that distinguish between the sexes. They allow men to contribute funds, but they can not vote or fill any office. These societies draw the sex line; but the Foreign Society is not one of that number. There is only one qualification for membership, and that is, that the person who wishes to become a member be a member of the Church of Christ.

A missionary in India received a petition from a district in which there were no Christians. It was a request to take under his charge a school which had been established a year before, for the education of the rising generation. It was signed by the leading men, not one of whom was a Christian. The petition actually asked to have the Bible introduced as a text-book in every class every day. He was much surprised at this request, and he summoned a meeting of those interested and told them plainly that if this school was placed under his charge it would be his endeavor to present the highest truth man could conceive of to all the pupils, and he asked whether with this understanding they still wished him to undertake the school. The head master, a Brahman, was the first to speak. He had been educated in a mission school, and said how there he had learned to reverence the Bible. He knew by experience what the Bible did for a man, though he had not become a Christian; he was anxious that his pupils should be brought up under its teaching. Then a native judge spoke, a high-caste gentleman and well educated. His words were remarkable: "I was not educated in a mission school, but I have many friends who were and who studied the Bible daily. I have witnessed the effect upon their lives. I have read the Bible privately a great deal. I know the pure and beautiful morality it inculcates. Nothing in our Vedas can compare with it. Let your sons study the Bible; they need not become Christians. But if you want your sons to become upright and noble men, put this school under the missionary, and have the Bible taught in it daily. I have but one son, and on him all my hopes are centered. I am able to send him where I will for his education, but I want him to be a noble, honest man. I have sent him to the Madras Christian College, and there he studies the Bible with the missionary every day."

A few months ago the story of the Lien Chow massacre was published all over the world. The stricken mission at once sent out its call for workers to take the place of the fallen ones, saying, "The murderers need the gospel, and the people not responsible need it." The missionary whose wife and daughter were killed wrote, "I hope I shall have the blessed privilege of rebuilding the mission and spending my remaining days among those people, who, in a frenzy of anger, were influenced by those two

hundred rowdies to sanction their work of destruction and pillage." The church that was supporting one man and his wife who were murdered, might naturally have felt a lessening of her missionary zeal. Instead, however, the church determined to support two men in place of the one who



Geo. B. Baird,

Of Shelbyville, Indiana, who goes to China.

fell. Young men are willing to go and take the place that has been rendered vacant. One young man, who is a graduate of the Western Theological Seminary, had delayed his going for a year. He was given a fellowship for a superior class standing, and is now spending a year at Oxford, England. The massacre did not cause him to lose heart or to congratulate himself on his narrow escape. He says, "I can not help thinking that had I been more zealous, it would have been I that gained a martyr's crown, and those better than I spared for the work. Now I earnestly seek the privilege of taking the place of one of those faithful ones who have given their lives for the cause. If, in the judgment of the Board, these sad events and the increased need justify my leaving my studies and proceeding at once to the field, I shall be very glad to go. I shall hold myself in readiness to go at any time." A senior in Princeton Seminary writes that he is ready and anxious to step into the gap made vacant by the death of one of the missionaries. He says that he can not have a greater privilege than being permitted to serve the Master in this field. Yet another missionary who went to India last year writes that his boxes are yet unpacked and asks to be transferred at once to Lien-Chow. A member of the Hunan mission makes a similar offer. There is nothing appeals to the heroism in young men like self-sacrifice.

A Missionary Hymn.

Think on our brethren, Lord,
Who preach the Gospel Word,
In spirit free and bold,
In hunger, heat and cold—
Thou art their strength and shield,
Help them to win the field.

Give them an open door,
With wisdom, love, and power,
To tell what Thou hast done
For all men to atone,
And thus in every place
They will show forth thy grace.

O Lord, before them go;
To every sinner show
What need he hath of Thee
And then most mightily
Impress upon his heart
That Thou his Savior art.

Thou Workman great and wise!
Who shall Thy work despise?
Our weakness well Thou know'st,
Of nothing can we boast,
But that we trust Thy Word,
And know Thou art our Lord.

ON A RETREAT!

Our people are on a retreat in their foreign missionary work. This is the first time they have broken rank in many years. Up to May 17th the loss in receipts on the year was $7,274. *Note this is a loss!*

We began the current missionary year with plans and great hopes of reaching $300,000 for Foreign Missions by September 30th. This can yet be done. Let us turn seeming defeat into triumphant victory. To this end we offer the following suggestions:

1. There must be a firm reliance upon God. Without him and his gracious goodness and all powerful strength we can do nothing. We need first of all to *give ourselves* unreservedly. He can only use us as agents of his will as we are worthy and as we are filled with his spirit.

2. Every missionary church among us must take a special and practical interest in seeing that $300,000 is realized. Do not trust to another to perform your part of the undertaking. Ask yourself now, *What has my congregation done in this matter?* If nothing, we urge that you go about it at once.

3. The Sunday-schools will rank among the first in this enterprise if given an opportunity. The children are unselfish. They are delighted to extend a helping hand. *Strike high!* Undertake the seeming impossible. We are children of light and walk by faith. Let us put ourselves to the test. Remember, a great thing is more easily accomplished than the trivial and insignificant.

4. If your Endeavor Society is supporting an orphan boy in Damoh, it is well. You might provide for the support of two and be all the richer and better for the effort. If your society is doing nothing in this direction, it ought to swing itself into the column of this beneficent service at once. The societies that have been carrying this enterprise for years would not be deprived of the luxury which they have enjoyed. Rich and joyous spiritual experiences have come to them. Only as we do Christ's work are we worthy to bear his name, which is above every name. It is not too much to say that our Damoh orphanage is one of our greatest agencies for the redemption of all India.

5. Have you made a personal offering toward the $300,000? If not, why not? Do you not want to impart to others the faith which means so much to your own heart and life? Is it not a joy to follow in the footsteps

of the helpfulness of the Christ who gave all to redeem the world? You can make the $300,000 possible by sending a direct personal gift. Will you not do it?

6. If you have reached or passed the zenith of life, you can help by an annuity gift. Those fifty years of age or older may give money to the Foreign Society and receive 6 per cent interest during life. Nearly 300 brethren and sisters have availed themselves of the advantages of this plan, and the number is increasing week by week.

A fresh reading of the New Testament by our people with an honest purpose to know the will of God concerning the evangelization of the world will more than insure the mark set before us for the year. To evangelize the world is our one supreme duty as a Christian people. To give the gospel to the world is the great purpose of life for every redeemed man. For this purpose Christ died; for this purpose he founded his church; for this purpose he sent the Holy Spirit; for this purpose he commissioned and sent forth the twelve apostles. Preaching the gospel was the one supreme and overmastering task before the apostolic church. It is idle for our people to talk about reproducing the New Testament church if we do not restore the first missionary passion and activity. No church can be a New Testament church without the New Testament missionary zeal.

We are living in stirring times. The world is all astir as never before. Empires stand in nervous suspense. Above the commotions of men the God of nations reigns. The gospel is to solve all unsolved problems. There is but one question, and that is the gospel. There is but one duty of the church, and that is to preach the gospel.

"NOT LIKE YOUR CHRIST."

The magazine published by the Church Missionary Society tells of a Hindu Swami who said to some Englishmen: "You come to us with your religion of yesterday, to us who were taught thousands of years ago by our Rishis precepts as noble as your Christ's. You trample on us and treat us as the dust beneath your feet. You destroy life in our animals. You degrade our people with drink. You scorn our religion, in many points like your own; and then you wonder why Christianity makes such slow progress in India. I will tell you. *It is because you are not like your Christ.* Do you think if you came to our doors like Him, meek and lowly, with a message of love, living, working, suffering for others as He did, that we should turn a deaf ear? Oh no, we should receive Him and listen to Him."

The writer who quotes these words adds: "'Not like your Christ.' Indeed we are not. 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.' I should be ashamed to take many a Hindu whom I know, who has read the gospel, into many of our stately churches, and homes growing in luxury every year. I should not know how to answer his withering sarcasm as he asked me if these were the followers of the meek and lowly Jesus, who spend more on one window to adorn their church than they give to obey His last command in a whole century; or give more for one ornament in their drawing-room or one dress, or one evening's entertainment, than they do to evangelize the world in a whole year."

"Not like your Christ." There are those outside of India and outside of England to whom these words apply. Two-thirds of our membership make no response to the Society's appeals for assistance. They give nothing to send the gospel to those who live in the dark lands of the earth. They have no concern for the salvation of those for whom Christ died on the tree. They are satisfied with saving themselves. Can it be said of such that they are like their Christ. He loved the race and gave himself for it. Through his death he became the author of eternal redemption to all them that obey him. He said, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, one Shepherd." He said to his followers, "Go ye into all the world and preach the gospel to the whole creation." If nothing is done, if no sacrifice is made, if no prayer is offered on behalf of world-wide evangelism, can it be rightfully claimed that we are like our Christ? As long as we give on an average only twenty-nine cents a year can it not be said of us that we are not like our Christ. He was in the form of God, but he did not cling to that estate, but emptied himself, and took the form of a servant. Though he were rich, yet for our sakes he became poor, that we through his poverty might become rich. If we are not in sympathy with Christ's program, if we are not doing what is in our power that that program may be fully and speedily realized, can it not be said of us that we are not like our Christ? We say we are his disciples, that we take His word as our sole and supreme rule of life; if we would be worthy of a place beside him in the Kingdom, must we not do more than we have ever attempted or even imagined? Otherwise will not the whole unsaved world look on and say in scorn, "*You are not like your Christ!*"

TO KEEP A LIVING-LINK LIVING.

Giving sufficient money to sustain a missionary on the foreign field is not by any means the whole of the "Living-Link" idea. The church should be linked to the foreign parish by a chain of correspondence and

prayer. There should be oneness of knowledge, interest, and sympathy. The missionary must do his part, but so must somebody in the home church. The pastor should see to it that regular communication is established and kept up between his church and the missionary. It is not necessary that he do all of this himself, although it is well for him to do some of it. A regular correspondent should be appointed, some one who will see to it conscientiously and feel the responsibility. The missionary can not be expected to keep up his share of the correspondence without co-operation from the church. It must be remembered that missionaries are very busy people, with much letter writing to see to, and the church should not be hasty in its criticism if letters do not always come just when expected. The pastor should not forget that a warm, soul comforting letter, written occasionally to the brother on the firing line, will be a great strength and comfort to him. The letters when received should be communicated to the people of the congregation. A message from the distant associate in the Lord's work can be made an inspiring part of the Sunday morning service. Then the letter can be passed around to the "shut-ins," or better yet printed in the church paper, or town newspaper, or in a leaflet. The use of a cut of the missionary in the publication of letters, and the hanging of his or her photograph in the church is an excellent help to acquaintance. Maps of the field should be used so that each one becomes thoroughly acquainted with the locality. All this can be added to by having pictures of the mission buildings and views from the field. Such a collection would make an interesting missionary album for the church.

Greatest of all let the prayer life of the church include the missionary and his work. Let your Living-Link be by way of *the throne of God*. Without this the support of a missionary is farcical.

"WE CAN IF WE WILL."

When a little group of college students were planning to carry the gospel to the Christless nations, numerous objections were urged by cautious and timid souls. Samuel J. Mills swept away all suggestions of difficulty and discouragement with a single sentence. He said, "We can if we will." The Almighty was on their side and pledged to their support. Thus reinforced nothing would be able to withstand them. Every tongue raised against them in judgment would be condemned. Gates of brass in their way would be burst asunder.

These words have become a proverb with many earnest souls. "We can if we will." Obstacles that appear insurmountable in the distance are not really so. Some way over or under or through or around them can be discovered. What is pronounced impossible can be done, and has been done.

The one thing necessary in order to victory is the enlistment of the will. When that is done all is done.

The Disciples of Christ have undertaken to raise $300,000 this year for Foreign Missions. Will this amount be raised by the last day of September? It all depends upon whether we are really determined to do it or not. We are abundantly able to do it. We have the money in our possession. There are single men among us any one of whom could give that amount and then not be impoverished. We could raise a million or three millions if it were simply a question of ability. Three hundred thousand dollars is only twenty cents for each member in our fellowship. Does any one imagine for a moment that we could not average twenty cents?

The Lord has multiplied us and prospered us. He has put it into our power to do great things for the honor of his name. The time has gone by long since when we could plead poverty and speak the truth. If this amount is not raised and more, it will be simply because we did not want to raise it. We can do it if we will. Let a million and a quarter Disciples of Christ resolve that it shall be raised and it will be raised any day in the year before the sun goes down. If we were a feeble folk it would be different. If we were as poor as the people of China or India or Africa we might excuse ourselves on the ground that this task was too great for us. But such is far from being the fact in the case. We belong to the greatest and richest body of people on the globe. We have our share of the superabounding wealth of the nation.

"We can if we will." But will we? If we do not we will not be able to claim that we are loyal to the Captain of our salvation, and true to the vows we made to Him when we enlisted under his banner. If we fail it will not be to our credit. Our God will hold us to a strict account if we do not do what we are well able to do for the evangelization of the world.

CONVERTED TO MISSIONS.

C. E. BRADT.

I know a pastor who went a little way into Gethsemane with Christ, and came out refreshed and strengthened after a season of hard struggle over the matter. After placing this work before the church in a manner somewhat commensurate with the needs of the world, and ability of the church, he asked the church for $1,000 where before they had given $100. He was met by the board of trustees and told that he must not press this upon the church, otherwise his own salary would have to be lessened. The pastor said, "Very well, brethren, if you will not join me in this, then stand by and see the salvation of the Lord; this thing is going to be done at whatever the cost to myself, for I am convinced that the cause of Christ and the life of my church demand it."

And it was done. At the end of the year the church had raised almost $1,000 for foreign missions, paid off its debt, paid the pastor in full, paid all other expenses, had money in the treasury, and had added 100 people by conversion to its membership. Besides this, the board of trustees and everybody else in the church was converted to the missionary idea, and the church took front rank, not only as an ideal church for foreign missions, but as an ideal church in every other good work for God and man.

Wichita, Kan.

THE WORK IN THE PHILIPPINES.

C. L. PICKETT, M. D., LAOAG.

As president of our Annual Convention, I beg leave to emphasize a few points in connection with our work in the Philippines. We hope to occupy and evangelize the province of Abra, the north end of Ilocos Sur, Ilocos Norte, and the coast towns of Cagayan. Mr. and Mrs. Williams are located in Vigan, the most important commercial and educational center of the field. The province of Abra is accessible only from this point. Their work has opened up marvelously in the past year. The printing press is in operation. They have done something at schooling a group of young men. They are doing all they can and more than physical strength will long permit at evangelization. It is all but absolutely imperative that another missionary family be associated with them at once in order to divide the work. As the educational spirit seems to be more prominent in this region, and the enthusiasm more active we have made request for an appropriation in order that we may begin active and permanent measures in this direction at once. It might be well to say that there is an Independent University in Vigan, the only one in the territory. The Romanists also have their college here, the only one in our field. *Evangelization, Education, Printing* or *Publication* then may be said to be the three watchwords to be written upon the banner of your workers in this region. Look out for a call for a third man in the near future.

In Ilocos Norte, Brother Hanna and I have been doing our best to make our presence known and influence felt throughout the province. Preaching has been done in, and we have had patients from every town. But if you will glance at the population marked under each town, you will get something of an idea of how we are scarcely able to touch the hem of the garment in many places. For example, Laoag has a population of 35,000 and san Nicolas, just across the river, 10,800. We are doing all we can in these places, though in the latter we as yet have no converts. I think, however, there will be a beginning soon. Batac, twelve miles south, has a population of 19,500; Paoay, fifteen miles, 12,700; Carrimao, nineteen miles, 2,000; Badoc, twenty-six miles, 12,500. To the east of us we have San

Maguel, five miles away, with 9,500; Dingras, eleven miles, 15,700; Piddig, twelve miles, 9,100; Salsana, eighteen miles, 6,800; Banna, twenty miles, 4,000; Mountain tribes between 2,000 and 3,000. To the north and northeast we have Vintiar, five miles, with 9,400; Bacarra, five miles, 14,600; Pasuguin, twelve miles, 6,700; Dirique, twenty miles, 400; Nagpartian, thirty miles, 2,100; Banqui, forty miles, 8,200. We ask for another missionary family to help evangelize this region. Just where we will locate him will depend upon conditions when he is able to use the language. Just now we could very profitably put him in Badoc to help bridge the space between Laoag and Vigan. He could have a pastorate of 60,000 people within easy reach and relieve somewhat the tension on Brother Williams. Or, we could just as profitably put him at Dingras, which is the center of the most fertile valley of the province, and he would have a pastorate of nearly 50,000 easily accessible, and not infringe on the opportunities for the display of energy on the part of the missionaries in Laoag. Perhaps you will say, "Let the native evangelists work these fields." In reply I would say we would only be too glad to do so if we had competent evangelists. But as yet we have no competent, absolutely trustworthy preachers among the Ilocanos. They are like children. We have to watch them as we would so many babies. They are learning, but it will take time—much time. Then, too, there are country settlements around about every town of sufficient magnitude to demand the full energies of all the native workers that we are likely to develop in the next twenty years, even with a missionary to superintend them. As a practical example of what I mean, Baroyen is a country barrio of Bangui, six miles out and from town. This is where we spent our vacation two years ago and had such a phenomenal welcome. The congregation now numbers 290 members. There are four or five other barrios about Bangui where the same thing might easily be repeated. In the country adjacent to the town of Dingras there are now twenty-six district schools maintained. Allowing one-half the number for doubling up, we still have opportunity for thirteen country churches in this municipality alone. Again, one barrio five miles out from Batoc has a school enrollment alone of 300 pupils, and there are ten other country schools maintained. If we reach the country people at all, we have to go to them. They do not take the initiative and come to us. Even in towns and cities like Laoag, an announcement of preaching services does not bring people to hear the gospel. We have to go out in the highways and byways, on the street corners, and in the individual homes, and preach to them so they can't help but hear. Comparatively few converts are made at the regular church services. They come by ones and twos or little groups after persistent persuasion. After conversion they are reasonably faithful in their church attendance. We realize that we may be the "salt of the earth" in these parts. But we are so few that it is impossible for us to come into that intimate and constant contact with great com-

munities of people that is necessary for their salvation, or in other words, for the salt to have its effect.

To continue, Mr. Hanna is a splendid linguist. He has by all odds the best comprehension of the Ilocano language of any American in the islands. During the past year he has rendered no little assistance to the Bible Society in the translation of parts of the Old Testament. This work is by no means completed. Much time and effort will yet be required for its completion and perfection. Some of his energies will be in constant use in this direction when practicable. Then, too, the Ilocanos have absolutely no literature or books in their own tongue. Not five per cent of the grown up people are going to learn English so as to get any good from books in our tongue. If they are to be influenced by literature it must be put into their dialect. Mr. Hanna is especially fitted for this kind of work and it ought to receive much of his time. A new missionary sent out now will only be well into the harness by the time his furlough is due.

As for ourselves, Mrs. Pickett and I, the medical work demands the best of our time and energies, though we may try to make every thing possible bend in the direction of the advancement of the Master's cause. I shall endeavor to do more and more preaching as I get a better knowledge of the language. We ought to have a hospital in connection with our work as soon as practicable, and I am this year establishing some regular preaching and healing itineraries. At the present time I have a class in the study of English composed of lawyers, officials, and their clerks, with twenty-six enrolled and meeting two evenings each week. But it is not my purpose to emphasize my own work here, only to say that it naturally will be along medical lines to a large extent. Our watchwords for Ilocos Norte may be said to be, *Evangelizing, Healing, Translating.* And we ask for another missionary family in order that these lines of work may be prosecuted more vigorously.

As to the coast towns of the Cagayan, I have already explained the situation here so will not repeat it now. The territory is ours really by right of contiguity. It is ours also in that the Ilocanos form the principal part of the population of these towns. The Methodist Episcopalians claim the whole valley, but they saw fit to put a missionary at Vigan, in Ilocos Sur, territory which was not theirs, and leave this region unoccupied. Since my visit last summer, however, they have visited the region and now propose to work it by putting a native worker in Aparri. We have decided in our convention to do the same. We ask for a missionary to help him out. They will have a pastorate of more than 50,000 within easy reach.

I wish to emphasize in conclusion, the importance of work done now in the Philippines. It is a transition period and it is my opinion that the same amount of work done now will accomplish far more than the same amount a few years hence. Prejudice against us is very limited, and only

when stirred up by the priests or their immediate henchmen. But when the Romanists take over the property and put in their priests it is likely to be very different. The field is ripe—dead ripe, and this is why we are praying for more reapers.

IMPERIAL CHRIST.

W. J. LHAMON.

Jesus is tribal only in his human birth. In his flesh he is the "Son of David:" in his soul he is the "Son of Man" and the "Son of God." In every precept and parable and prayer he transcends the national and the temporal. He passes beyond the limitations of his age and nation, rises above the prejudices of his people, sets himself boldly against the merely local and ethnic, and assumes the advocacy of an inter-ethnic and age-long kingdom. Palestine was his birth-place; the world is his home. His constant outlook is toward the universal and the eternal.

None but the greatest souls are thus imperial. Localism, tribalism, nationalism,—provincialism of some sort is the rule. Few men are really patriots; fewer still are philanthropists; there is but one who rises above patriotism into philanthropy and above philanthropy into redemptive plans and power.

Only a few of all our human myriads have built up empires. Jesus ranks among the very greatest of these in his ambitions and far beyond them in his plans. His ambitions are the largest and holiest that ever thrilled a soul in human form, and his plans the most kindly, patient, comprehensive and enduring that could be revealed from heaven or received on earth.

His love embraces the whole empire of mankind; his teachings are for all nations; his promises are for the world; his brotherliness touches every human soul; his revelation of God's fatherliness answers the cry of generations in number as the stars and the sands.

It is wonderful to see Jesus thus, a Jewish lad, rising into prominence of fathomless love, world-embracing thought, and imperial aims. It is more wonderful than the miracles that are recorded of him. Seeing it we exclaim with Nicodemus, "Master, we know thou art a teacher come from God, for no man can do these things that thou doest except God be with him."

Beholding thus in admiration and wonder, seeing Jesus transcend the human, driven to the conviction that he is the Son of God and that God is with him, we must in all the reason of love and the love of reason enter into his imperial plans. We do him violence to limit him. We belittle him by restraining him. We rob him if we do not yield to him.

To be more specific for a moment.

Jesus is an imperial teacher; he craves a world-wide empire of discipleship.

Jesus is an imperial friend and brother; he craves a world-wide empire of fellowship.

Jesus is an imperial Lord and Redeemer; he craves an empire of men who have been "reconciled in one body unto God through the cross."

The whole career of the Christ; every jot and tittle of his life; every gracious, every daring word, every healing, heroic deed; his sublime composure; his indomitable will; the blood of his martyrdom which is also the blood of his atonement; his resurrection; his commission; his ascension—all is in order to the fulfillment of the ancient prophetic ideal. "There was given to him dominion, and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Our conclusion is plain and imperative. We simply can not be disciples of Christ and miss his majestic aims, or hold ourselves aloof from his imperial plans. We can not claim the spirit of the Master while doing nothing for his "everlasting dominion." If we are his we must walk with him. He will lead us as he led Peter and Paul away from our kith and kin to the home of the foreigner, the Roman, the Greek, the Hindu, the Turk, the Scandinavian, the Negro, the Papuan, the Jap, the Chinaman. If we can not go with him in body we must go with him in spirit, we must pray as he prayed, and we must give to the objects of his love.

Thank God for the men and the institutions that bring to us opportunities of helping in our Redeemer's work. Welcome the societies that pray and plan, and the days on which we meditate, and commune, and give. The greatest day in our Christian year should be the one on which we make our offerings from heart and purse that our Lord's regnancy may be advanced. Among the disciples of Christ the first Lord's Day in March should be anticipated with joy and gladness; it should become more and more the great rallying day of baptized believers in the capacity of their Lord's world-warriors; the prayers and songs and sermons of that day should gladden the angels in heaven, and the gifts of that day growing from hundreds of thousands to thousands of thousands should give buoyancy and hope and impetus to the work and the workers in our far-away fields. Identity with God is the secret of the Savior's greatness; identity with Christ must be the secret of ours. Imperial Christ is the "Lord of our far-flung battle line." Beneath his hand alone can we aspire to hold "Dominion over palm and pine."

FROM THE MISSIONARIES.

CHINA.

PRESENTATION BANNER.

Given by the Disciples at Central Church, Chu Cheo, Anhwei, China, to Dr. and Mrs. Osgood.

Dr. E. I. Osgood, of Great America, of the State of Ohio, came to the Great Flowery Kingdom in the year of our Lord 1898. It was the autumn season, and after living for a time in the city of the Golden Purple Mountain, they came to Chu Cheo. Then it was that our people of Chu Cheo, including the scholars and the masses, were like the fish that rejoice in reaching much water. How clear and high are our teachers' doctrine and virtue! How skillful and how scientific his medical knowledge! How deep and profound their scholarships and attainments! Their love and sincerity how sincere and how real! With an ideal wife, by the heavenly decree mated and found to be literary, virtuous, and standing as high mountains stand out from the others, with intuitive knowledge and aptness in teaching as a distinguished teacher among the women. The Master hath said: "Be ye also perfect, even as your Father in Heaven is perfect." Behold! Hath not our teacher and his wife attained to this?

At this time the administration of the affairs at the church came temporarily into the hands of the princely man, T. J. Arnold. It was then our teacher and his wife daily learned and talked our letters and language, working strenuously to prepare for future mission work.

In the second year our teacher opened the chapel gatehouse, treating all manner of diseases. In three years the hospital was built. At this time the princely man, T. J. Arnold, crossed the river Yang-tsz to the southern capital, and there presided over the church in the city of the Golden Purple Mountain.

At this season, the princely man, W. Remfry Hunt and family, returned to the city of Chu Cheo, overseeing and managing the evangelistic and church work. There seemed to be with us a wide and prosperous revival in all the work. The church moved progressively.

In the fourth year our teacher had charge of the responsibilities at Tswein-tsiao, and at this place, the people being transformed and influenced, there were some ten persons received into the church. Again, while in Chu Cheo, our teacher himself taught in his home and surroundings, so that there were none, even among the servants and household, who were not influenced by example. He brought medical skill, the comforts of the gospel, to large numbers who were thus drawn to us. This is all because of their illustrious doctrine, their exalted virtues, their abilities being high, their love excelling all.

Coming on to the fifth year, they established a preaching hall on one of the large streets of Chu Cheo, and many neighbors were thus influenced.

The sixth year saw a Y. P. S. C. E. founded, which organization came as a great aid to all the affairs of the church, revitalizing it.

Seventh year records the establishment of a school for the youths and young men. This brought fraternal relations with many of the students, and a number of the literati, who before were cold and indifferent, had their envy and suspicions swept away.

Now, coming to the vernal equinox of 1906, and just at the time of their arranged return to their homeland. what happens! Wuhu is without its missionary in charge; and our

teacher, moreover, is willing to leave his wife and children in Chu Cheo, and take the responsibilities at Wuhu. Not only this, but he and his wife agree to her going across tens of thousands of miles of ocean alone (that is, her taking the children and he returning later). The Holy Bible Classic says: "And every one that hath left houses, or brethren, or father, or mother, or children, or lands, for the sake of my name, manifold shall receive, and life age-abiding shall inherit." Behold! What excellence! With this heart our teachers serve the Lord. They lose themselves and follow, serving men. What meaneth this? What heights and what depths!

Now, as our teacher escorts his wife and children, with a triumphant return to the dear homeland, what sense of shame we feel, in that we are able in this little way to make no beautiful presents, but think the best is the teacher's own record and life service so rendered.

Our Native Chinese Convention.

W. Remfry Hunt.

The annual convention of the native churches of the Central China Christian Mission was held March 9th to 15th in Chu Cheo, Anhwei Province. It was a time of much spiritual blessing. It was unique in its personnel, its program, and in its arrangements. There were delegates and members from Shanghai, Tsungming, Tung-cheo, Nanking, Kiang-pu, Tswein-tsiao, Wuhu, Wu-wei-cheo, Lu-cheo-fu, Bo-chow, and the churches of the Chu Cheo district.

Since the churches of Chu Cheo had invited the convention to its district, it was laid upon them to entertain the guests. There were in attendance some one hundred and fifty members and selected inquirers. These were housed and fed by the native churches. The sessions were held in the Central Christian church in Chu Cheo city. The missionaries in charge at various stations of the mission in attendance were Miss Emma Lyon, Miss Mary Kelly, Frank Garrett, Alexander Paul, Charles Settlemyer, and Dr. W. E. Macklin.

One of the most interesting features of the whole of the proceedings was the fact that it was a native convention, entirely separate from its annual convention of the missionaries of the F. C. M. S. The main church building was neatly and fittingly decorated, the word "Welcome," with characters in Chinese written underneath, and the names "Shanghai," "Nanking," "Wuhu," "Lu Cheo Fu," and "Tung Cheo" set out over the building. The effect was good. The women and school girls crowded the annex, and the special singing of the girls from Miss Lyon's school in Nanking added in no small measure to the interest and brightness of the occasion.

In this brief statement of the proceedings one can only give a mere glance at the convention; but such meetings are the common interest of the whole church in China, and in the whole world. In his presidential address, Chen li-seng reviewed the growth, struggles, and triumphs of the work in general during the past decade, and in particular during the past year. His remarks were forceful and apt. He emphasized the thrill of joy which is coming to the church in realizing that it is its own. Self-support, self-reliance, Y. P. S. C. E. work, training of evangelists, tours of the churches, systematic work in itinerating were subjects made to bristle with facts and appeals. One of his almost epigrammatic sentences was this: "The church can have a Pentecostal blessing if it wants it, and that by being of one mind in waiting upon God in prayer."

Addresses were also given on the following topics: "What Shall be Our

Attitude Towards the Present Intellectual Awakening?" "First Principles in Self-support," "Ideal Methods in Evangelism," "Whole-hearted Service and not Waste of Time in Church Work." One hundred and forty-seven attended Sunday-school. The Lord's Day sermon was preached by Alexander Paul, of Lu Cheo-fu. Six bands of evangelists with assigned topics conducted a splendid open-air campaign, led by Dr. E. I. Osgood. On Sunday afternoon, during this interval at the church building, some three hundred women and children attended a well-ordered evangelistic meeting, led by Misses Kelly and Lyon, assisted by Bible women, in the main building.

Sunday evening witnessed a beautiful gathering of the native co-workers and members in the church. The platform was tastefully decorated. "Mizpah" in English and Chinese adorned the center piece. It was the occasion of Dr. and Mrs. Osgood's farewell meeting. The evangelists had prepared an artistic banner for presentation, accompanied with nice scrolls inscribed with eulogistic and congratulatory language. Dr. and Mrs. Osgood were invited upon the platform by the evangelists and members and the president of convention, Mr. Chen li-seng made a very appropriate speech and made the presentation. The senior evangelist, Shi Kwei-piao, the renowned Chinese story-teller, wound up the drama of the evening with one of his apt and earnest orations on the joys of service, the cost of service, and the certainty of its rewards.

It was at the close of the morning session that Dr. and Mrs. Osgood and family were to leave. The Christians had arranged all. They were boomed and fired out of the city with tens of thousands of fire-crackers. The procession was quite a scene. One incident, which, significant in itself, but bespeaking volumes, was the action of six of the stalwarts among the farmer members. The chair-bearers, thinking it was an unusual affair, and a chance to blackmail exhorbitant prices per capita for carrying the chairs, made a temporary lull and looked, only as Chinese can, money! With a strategic move the six stalwarts shouldered the chair and made a rush for the boat by the river, where the family enbarked for Nanking.

The native treasurer reported $549.20 (Mexican) raised for all purposes during the year.

On Monday evening Dr. W. E. Macklin arrived and gave his lecture to the convention and to the assembled students and people. His subject dealt with the present religious, commercial, and political renaissance in China. The doctor dealt with it in the broadest possible way, emphasizing the need of a pure and well-balanced national spirit; and above all the need of discrimination between the husk and the essence in religious science. He urged upon the students and the people to earnestly study history and religion; and above all the religion of Christ, which is the only safe, salutary, scientific, and sublime remedy for the present unrest and the changes which are now with us, and which are so full of significance.

The Door of Hope.

There is in Shanghai a Society called "The Door of Hope." It is a rescue Society, its object being to rescue girls who have been sold into houses of ill-fame. It has the support of the whole Christian community, the police officers and several prominent Chinese merchants. Consequently, the Society has been enabled to save hundreds of girls from their inhuman owners. There are now in the home of the Society over a hundred inmates who are being taught all kinds of womanly occupations. The committee

in charge consists of ladies chosen from the various evangelical missions at work in Shanghai. The ladies resident in the home are also missionaries, so the girls are taught about Christ and are encouraged in every way to give themselves to him. Many have done so and are now living joyous and useful lives. This afternoon at the Institute I had the joy and privilege of baptizing eleven of the girls, their ages ranging from fifteen to twenty-five. They obeyed the Lord's command with gladness and their faces beamed with sacred joy as they sang "Happy Day," "Come Thou Fount of Every Blessing," "How Sweet the Name of Jesus Sounds." I wish some of the Christians safe in the home churches could have heard these Chinese girls sing. It would certainly have strengthened their faith in Foreign Missions.

Cheering Reports from Chu Cheo.

The recent Bible School held in Chu Cheo was one of the best ever held. The believers assembled for two weeks to study the Bible and Christian Evidences. New members are being continually added to the church. Twenty have been baptized this year. Evangelistic work is carried on at all the outstations. Evangelist Shi preaches with power. He has grown to be a giant in faith and in ability as an evangelist. Pastor Chen sees in these great changes that are turning China "right about face" the mighty power of God. The native schools are fraternizing with us. They are finding out that the religion of Jesus Christ is the only agency that can do for China what China needs to have done. Would that all our churches knew that now is the nick of time to keep in step with the quick march of the divine movements in the regeneration of this great nation. The conversion of China and Japan will be the casting of the last die in the shaping and impressing the new superscription of the Kingdom of God upon the melting ores of these mightiest nations of the Orient.

Feeling the Pulse at Po Chow.

Edwin A. Layton, M. D.

This is our newest station in China. While our missionaries had visited the place from time to time, we were the first to make Po Chow a place of residence. In occupying a new field in this day of unrest and change in China, the friends of the work naturally inquire what kind of reception is given the missionary and his message. And during our first few months here—as new missionaries in a new place—we have been feeling the pulse of the people.

We came to Po Chow "with observation." When we landed thousands came from Chinese curiosity to "look see" what the newcomers were like, and what they had brought. No doubt 100,000 people knew that we had come, and 100,000 times the question was asked and answered, "What have they come for?" There is reason to believe that most of the people in this large city and country round about already know that we came to preach the gospel and to heal the sick. Help was easily secured to repair our house; neighbors were neighborly; those of the literati called to drink tea with the "foreign teacher;" officials and city elders paid their respects to the so-called "foreign official." Altogether we feel that the people have been more polite and considerate to their guests, as we are called, than they are in some other places; more so, indeed, than Uncle Sam and his boys are to their Celestial guests.

Thus, in feeling the popular pulse, there seems to be no sign of Boxer blood, although the "history of the case" shows the people of Po Chow to have a bad name among their neighbors and to live in the region of the uprising of the Harmonious Fisters.

Yet one may feel the "pulse of the dragon" to-day and not know what symptoms the morrow might bring forth.

Considering that we came at the time of the "American boycott;" that the date of our arrival coincided with that of the tragedy known as the "Lien Chow Massacre;" that in the following month occurred the riots at Shanghai; that warnings were being given of the "anti-foreign feeling"—it was obviously better to go slow, "feeling the pulse of the people," in practicing Western medicine and in promulgating a new doctrine. We feel, however, that during this our first year of residence here, the people are being prepared for a larger and more aggressive work, both medical and evangelistic. Then, being alone here, we could scarcely be expected to turn this part of the world upside down and, moreover, China, like other large bodies, "moves slowly."

As soon as we were comfortably housed, I began feeling the pulse at the dispensary. It is too irksome, of course, to feel all the pulses of a Chinaman, and it was soon understood that the foreign doctor could tell sore eyes without feeling the pulses. From the first there has been a good attendance, and our message receives a respectful hearing. The patients, unless from a distance, usually make return visits, and thus get to hear a very clear exposition of our doctrine. An admission fee of three cents keeps out all but those having at least three cents' worth of faith in the doctor. But "whosoever will" may hear the gospel.

We are much gratified with the results of the medical work, as far as seen. We are pleased to find that it is making friends for us. We have become well acquainted with hundreds of our patients. We meet them from day to day in all parts of the city and they show a friendly feeling. To have these people throughout the city and in the villages for a hundred li, knowing our motive and mission, is a good antidote to any superstitious stories that might be circulated about us. Yesterday a man came just to thank me for what he considered a remarkable cure (the remarkable thing was that he should come to thank me); to-day a grateful woman sends some presents after the Chinese fashion. About a third of the patients are women. I think all the blind beggars of the place have come to see whether I could give them sight.

One of the best signs is that already there are ten or twelve who are counted as "inquirers," and who give much promise. As to the present, there is enough to encourage and enthuse; as to the future, we must

"Learn to labor and to wait."

Changes in China.

James Ware.

The war between Japan and Russia in which a small oriental nation defeated one of the great powers of the West, has opened China's eyes as nothing else could. Japan is spoken of as a "small, small country," and since it has proved victorious, the Chinese are saying, "What, then, should our nation not be able to accomplish, seeing that we are as large again by more than fifty times." And they have very wisely been seeking for the causes that have contributed to Japan's success. In consequence of their investigations, the Government has decided that the first thing to be done is to break loose from the monarchical absolutism of the past thousands of years and to have a Constitutional Government on Western lines, with a constitution that will enfranchise the whole empire. And so five commissioners have been sent abroad. They are men of the highest rank, one of them being the noble Tuan

Fang, formerly governor of Honan, who, in spite of the Empress Dowager's edict, protected the foreign refugees during the imperial massacres of 1900. These Commissioners have been instructed to visit all the foreign countries, beginning with Japan, and make a thorough investigation of their various forms of government, with the assurance that their recommendations will be accepted and put into practice without delay. Other Commissioners have also been sent abroad who are now studying the working of law courts and Western educational systems generally.

And in order to prepare the way for the coming recommendations, the old system of examinations has been abolished, schools are being opened throughout the empire, and trial by torture has been abolished, also by special decree. Previously when the ancient institutions were abolished by imperial decree this might have meant their death but not necessarily their burial. But now there is no doubt but that the decrees mean what they say, and that as regards the old style of literary examinations for degrees which has been in existence for some 1200 years and which has prevented every attempt at progress in China, has been swept away forever, and with it has gone the hopes of two million graduates.

National Unity.—The Chinese are wise enough to see that Japan's success is the outcome of a national spirit. And so China has begun to unite on all questions of national interest. A public opinion is being born with the introduction of telegraphs, the postal system and railways, and is being fostered by a native press which for the first time is receiving government recognition.

China is also arming. As fast as her arsenals and powder mills, under European and American management, are able to do so they are turning out large and small arms of every description. An immense army is being formed and drilled by Japanese and other officers, with which in the not distant future, China hopes to exert her "Sovereign Rights," especially in the treaty ports and other territories which have been "leased" to foreign powers.

Union in Missions.—It seems as if God has been preparing the church for the coming changes by sending among his people the spirit of unity and co-operation. In Shantung the American Presbyterians and the English Baptists have united on all educational work. Similarly the London Mission and the American Board in the province of Chili. At Chentu Szchwen, last April, five societies decided to have a Union Christian University for Western China. And now our own mission and the Presbyterian mission are thinking of uniting their educational work in Nankin.

These are but some of the logical results which must follow the spread of the gospel. The gospel is one and indivisible, and all who bear the name of Christ and work for him must eventually come together in living union in spite of traditional differences. As there is no power on earth that can separate the redeemed soul from the love of Christ, so neither is there any power that can prevent the various sections of his church from finally uniting, for there is only "One Body," even as there is only "One Lord, one faith, one baptism."

It seems as if Christ's prayer is being first answered on the foreign field. To the workers this seems perfectly natural. In face of the almost impregnable rock of heathenism to which are added the momentous problems now confronting them, they find that they have no time to cherish and perpetuate old and worn-out traditions if they would save this immense empire, which contains one-fifth of the world's population.

TIBET.

Reaching Ta Chien Lu.

J. C. Ogden.

We arrived in Ta Chien Lu February 3rd, after a long but comparatively smooth journey. Our house-boat journey began at I-Chang, and continued for fifty-two days, a distance of about one thousand miles. We left the house-boat at Kiating, sent our baggage and freight up the river by raft to Yacheo, and we went overland in sedan chairs. We were delayed at Yacheo about a week on account of the Chinese New Year, which was the 25th of January. At this place we prepared our baggage and freight to be carried on the backs of men to Ta Chien Lu. We continued in chairs along the narrow valleys, over the hills, and across the icy passes until we reached the place of our future work. Our baggage and freight did not all get here until after we had been here nearly a month.

Everything was in good condition, except two cook stoves, which Dr. Shelton and I bought in Shanghai. They were broken pretty badly. The men had fallen with them in crossing the passes.

We traveled in all twelve days in chairs, making an average of twenty miles in one day. At nights we stopped in Chinese inns. These were very uncomfortable and filthy. We were certainly glad when at the close of the last day's journey we saw Ta Chien Lu, and knew we could stop for a while. We have stayed with Mr. and Mrs. Moyes and Dr. and Mrs. Shelton until lately, when we moved into the living rooms at the shop. We have very little furniture yet, as it must be made by hand.

We are well satisfied here, though it is very trying at this time of the year, on account of the altitude.

We find the work in good condition. There are regular services at the chapel, and the school is doing well. Dr. Shelton has lately received seven new boys into the school, making an attendance of nineteen. These boys are regular in attendance.

Dr. Shelton has not been able to attend his part of the dispensary work since returning on account of Mrs. Shelton's illness. She has had typhus and pneumonia. We think a great deal of Dr. Shelton and his wife and little Dorris.

INDIA.

The New College Building.

Geo. W. Brown, Jubbulpore.

We began digging the foundation for our new Bible College Building on the first day of February, and now we have a large part of the foundation laid and materials on the ground to go on with the superstructure. We hope to have the building completed within a year. It will be a great improvement over the dark, damp bungalow we are now using as chapel and recitation rooms.

Our twenty students are doing well. They go out two or three times a week and preach in the bazars here. It is a great pleasure to be with them and to see them grow in so many ways. I am sure that they will be able to accomplish a great deal of good when they go out into the world. Largely through the urging of Brother Wharton, they have adopted the tithing principle, and now give regularly for the Lord's work from their small incomes. Among other things they are paying for the rent of a building where Sunday-school is held every week.

Of our twenty students ten are married, and there are about that many babies to come to the Sunday meetings. They make things lively sometimes, but the preacher does not usually get confused; so on the whole it is no doubt a good thing for them

to come. They form the habit of going to church at an early age, and the mothers, too, get some good of the meetings. Pray that our work may be blessed.

THE PHILIPPINES.

Some Religious Statistics on the Philippines.

H. P. Williams, Vigan.

The government census reports a total population of 7,635,426 souls in the Philippine Islands. Of these, 647,740 are classified as "wild;" the rest are reckoned civilized. The civilized tribes are described as "Catholic" or "Protestant." The number of people in each religious class is not given, but the number of churches is reported as: Catholic, 1,573; Protestant, 35. The value of these buildings is: Catholic, Ps. 41,698,716; Protestant, 53,413. Their capacity is: Catholic, 1,698,276; Protestant, 5,755. It is stated that in proportion to the population this compares very favorably with the religious statistics in America and other countries. The number of clergymen is given as 1,153.

The Protestant element in the nation is of course small as yet, but it is the most active religious factor we have, and it exerts an influence greatly beyond its nominal membership. The census figures in no way represent the relative vigor of Protestants, whose chapels are as yet very few, and the minority of these were built before the year 1903 when the census was taken. Furthermore it is customary for the Protestants to reckon the capacity of their churches by seating room, while the Catholics estimate standing room. It would have answered a reasonable curiosity if returns had been made on the actual church membership.

There are indications of radical Roman Catholic influence in casting up this religious report. For instance, the statement is made that "the Roman Catholic religion is universal throughout the archipelago as far as civilized natives are concerned." This is false. The Filipino Independent Church claims 3,000,000 of the civilized natives. There may be some exaggeration in such a figure, but there can be no doubt that their real membership mounts up into the hundreds of thousands and perhaps into the millions. In Ilocos Norte they occupy every municipal church but one, and in Ilocos Sur where religious considerations entered into the recent elections, they have frequently elected the municipal "presidente." The Independents are radically anti-papistic; and their propaganda purposed making a no uncertain showing in this census; but it seems that Roman astuteness has interfered to make all their strength subservient on paper to the glory of the Roman sect.

And, too, the report says that all these stone churches attest the zeal and faithfulness of the Roman Catholic natives "by whose voluntary labor or contributions they were wholly erected." It is a notorious fact that the churches were built by taxes and forced labor, and on this score the Independent Church leaders are insisting that the churches belong to the municipalities and not to the Roman hierarchy.

The total of 1,153 clergymen does not represent the religious activity—or lack of activity in the Islands. Casually it would seem that there is one ecclesiastical pastor for every 6,622 Filipinos. Such is not the case. Of the total number of clergymen, 467 are of the white race. Besides the handful of American missionaries and few secular priests grouped around the bishops, these are mostly Spanish friars gathered in their convents and not greatly employed in the shepherding of the people. Of the native clergymen an unusually large number

are engaged in general administration. For example, the Independent Church aims to have a bishop for every province, though he by no means is necessarily concerned with evangelizing the people in that province. In fact little more than one-half of the clergymen can be considered as actually settled for the teaching and pastoral care of the people, so that a parish of 12,000 souls may be given to each one so employed.

Of these "pastors" a very large number are not qualified as religious teachers. The Independents have at times taken up callow youths, hurried them through a course of six or eight months' instruction, and set them in charge of parishes, even at the age of sixteen or seventeen years. As a matter of fact it is not a noticeable practice of the Filipino priest to instruct the people. Classes in doctrine there are not; an oft mumbled mass, an occasionally homily, and the run of christenings, marriages, confessions, and burials are sufficient to occupy his hours of industry. Some of the older priests are senile. Many of the priests are gamblers, drunkards, or unchaste so that their example is a positive moral blight on the community.

Besides all this, the last ten years have been years of general social disorder, and the religious instruction of the people at large has been "nil." Of the 4,973,526 people over ten years of age, only 1,000,000 can be called literate, so that the general reading of the Bible is impossible to all, even where the Protestant missionaries have made the book accessible. Of the 321,320 children under ten years of age and reported as attending the public schools, none are receiving therein even the superficial knowledge of the catechism that was afforded in the Spanish schools.

With churches going to ruins, with many towns lacking priests, with atheism, spiritualism, and other reversions active, with indifference and insincerity on every hand, with bigotry standing guard, with no general knowledge of the Bible among the people and few facilities for imparting it, with "cacique-ism" and mutual distrust ruling among the vices and non-moralities common to natural man—we need say nothing of the blight of Rome. This nation may be called a Christian nation, but we have an absorbing task before us to make good the term.

Caring for Americans.

C. L. Pickett, M. D., Laoag.

Three times in the past few months we have rendered help to Americans. The principal of the high school came down with nervous prostration. We nursed him till he could get about, and then shipped him to China. Another teacher was visiting a school in the mountains. While riding along his horse slipped and he and his horse fell a considerable distance. It required nearly two weeks to get him in a condition to be on his feet again. Then the internal revenue inspector came to Laoag. At the time of his arrival he was suffering from fever. We took him in and the next morning found that he had small-pox. He had a severe case, but the disease ran a rapid course, and now he is better. This will show you that we need a hospital and a nurse, as it is not always safe to bring sick people into our own home. I am in quarantine, but I conduct the daily clinic under police surveillance. My class in English came to a standstill when quarantine was established. The class was composed of officials, lawyers, and their clerks.

In the month one of my Sunday-school boys was baptized. I have now a fine class of fifteen in number.

CUBA.

Report from Havana.

L. C. McPherson.

All this week we have held meetings in the Arcade of the Pasaje Hotel. The interest is good. The room has been filled and forty or fifty besides have stood at the door and listened intently. Our work in Havana is almost a protracted meeting all the time, as we hold services during the year five nights in the week, besides our Sunday-schools and other services on Sunday. We have had, I believe, some valuable accessions this week. Including the candidates yet to be baptized, we have had seven accessions. Besides these, a number have been added recently at the regular services. We shall make a good report of the work in Havana this year. We shall show to the brotherhood an honest report of work accomplished, which will compare favorably with that of other religious bodies represented here. We shall show an attendance at Christian Endeavor Meetings, additions to Christ, Sunday-school attendance, and sustained interest at worship that will bear comparison with the same in our churches in Cincinnati, Buffalo, and St. Louis. This work has not been built to die, and it will not die. It would be well for thousands of our churches, and tens of thousands of our brethren to emulate our sister religious bodies in their practical zeal in affording means with which to do even as well as said sister bodies on different fields. I can not but admire the spirit of generous output of means on the part of other Christian bodies, who may not be considered our peers in Biblical correctness of doctrine, but who certainly are so in almost, if not altogether, every other essential.

WHY I BELIEVE IN FOREIGN MISSIONS.

Theodore T. Munger, D. D.

A distinguished statesman was once asked by members of a divinity school to address them on what they considered a mooted question in theology. He replied in a depreciatory tone: "Gentlemen, the evidence is all in."

It does not matter whether or not he was correct as to the question in hand. There are but a few questions on which the evidence is all in; but there is no question in regard to foreign missions. The evidence is all in, and was when Christianity began. Christ made Christianity universal by definition, and his definition was the Fatherhood of God, and Christ Himself the Son of man. That definition has never been impeached or even doubted. No synod has raised a question over it in the long ages of conflicting doctrines and exscinding heresies, save in one slight body, which in rhapsodical glorification of the doctrine of election, excluded missions to the heathen because so surely are they of the nonelect. Save this small sect, that long ago sank out of sight under the quiet derision of all believers, no church has ever touched the universality of Christianity with doubt or denial.

The chief reason why the church, in all its vagaries and contradictions, has held to the universality of Christianity is that to deny it would be self-destruction. It is not a feature of Christianity; it is Christianity itself. Touch it with the wand of doubt, and the whole fabric vanishes like the baseless fabric of a vision.

To question one's belief in foreign missions almost shocks one,—as if the Copernician system were doubted. For if we read aright, the question of universality was determined before Christ left the earth. From the first moment

of the existence of Christianity as a universal scheme in the mind of Christ, the idea of world-wide missions became a reality. We can go so far as to say that He did not think it out; it was a necessary conclusion from the very nature of His consciousness of God as the Father of men. Christ did not deduce universality as a matter of mere wisdom; it lay in his very conception of one God as the Father of all men, and as that conception deepened into overwhelming reality, the universality of it was already determined, and did not even admit of question. Hence we say to-day, with utter conviction, that Christianity is universal or it is nothing. We may go further and say that if Christ did not free Himself from the limitations of Judaism and enter the broad world of all nations as His field, He misconstrued the meaning of His mission. For it lies back of Christ, in God Himself, and in the very depths of His nature as one God. The one thing Christ knew was that God was the Father and Himself a Son of God. Once made clear, it was immediately understood. The key perfectly fitted the lock of universal necessity; and from that day to the present, the universality of the Gospel has been regarded as a radical and permanent element of Christianity.

If we were to ask, what is the object of Christianity, the answer would be, that it is to make itself universal. It is of such a nature that it must be perfect itself; if not, it denies itself either by perversion or atrophy. The London Spectator recently said that "Christianity differs from other religions in that it bears within itself the capacity for infinite revival." A striking truth, but not truer than that it is capable of infinite expansion. Indeed, the "infinite revival" stands as cause and effect in relation to universal expansion. Each possibility lies in the nature of Christianity, and therefore is not only possible, but probable. All forms—physical and moral—tend to fulfill their nature to its ultimate purpose.

Whenever the church has ceased to keep in mind its universality, it has lapsed into vain controversies over its doctrines, breeding monstrosities of belief instead of spiritual life,—dogmatic assertions on one side, and vain denials on the other side. Periods of intense controversy and refined distinctions have not fed the genius of Christianity. In New England it was not until the debates over doctrines somewhat died down and let loose the spirit of liberty and humanity, that Christianity asserted its real nature as human salvation.

The drift of the churches to-day is to forget our Lord and Master in his initial work of setting Christianity at work in the world. The first note struck was **universality.** As soon as Christ realized Himself, He asserted His full nature,—not as weaving doctrines or dreaming dreams, but as **fulfilling life in the very terms of humanity.** At once, when His disciples had the first glimpse of what He meant, He sent them abroad to proclaim it. Next after the picture of Christ on the cross is that of Him by the well of Samaria, away from Jerusalem, in a foreign country, revealing to one woman the Father who is to be worshiped in spirit and in truth. It tells the whole story of the kingdom of God,—its meaning, its scope, its method, its logic, so far as divine instinct and insight have logic. What Christ felt himself to be, He would have every man become. This is the whole of Christ, and it is the whole of Christianity. It has infinite breadth and depth, and it is a revelation only as it is the divine order of the world. But it has one central and all-commanding duty; **it must be made known.** The Father who works eternally in His universe of worlds is not held more firmly to His eternal task than is the Son of man bound to the

work of making known the heart of God. The oneness of Christ and God brings all men into the same exact relation, and out of this relation is forged every duty that binds man to humanity and to God. This was Christianity at the beginning; it is the same to-day, and will be the same forever. Its unfailing mark is universality. To believe it is the substance of faith; to deny it is infidelity,—it is to leave the Saviour of the world out of His world.

Among the few fixed facts in human society is the solidarity of mankind—one God, one blood, one destiny, down to the last verge of human fate. Whatever east or west become, they will as surely be alike as that the same sun shines over all, and one God, the Creator, abides in all.

There are certain things that constitute Christianity which are equally essential to all men. No society can well exist without them. It may go on for centuries and develop great virtues, but ideal humanity is thwarted. The ideal stops short, chained by some doctrine or tradition, civil or religious, such as polygamy, polytheism, the tyranny of custom, or the degradation of woman, and consequent failure of the family, which is the highest test of social life. If it falls off here, it falls everywhere. The ideal of human society is only found in Christianity where it grows out of the Fatherhood of God and the Sonship of man, in which it reveals the law of love as sacrifice. This is the primal and fundamental law of humanity, and in the present stage of the world, missions are its most imperative factor, because its deepest necessity. It works towards bringing man into a complete and wise possession of the world, a vast part of which he is retrieving from wild nature to its uses. Here is the unconscious meaning and main work of science. The great East has lingered and lapsed in this work. What is greatest and most earnestly sought after by science, might well be sought after by religion. These two words—science and religion—stand for the infinite correlates of the world; they can not be separated without immense loss to each. The world of which man is a part, can not be made the chief end of thought and development without loss to man. With equal step must they go forward, or the journey of existence will be a tangle of paths leading nowhere. Man is the only creature conscious of the meaning of life, yet is the only being who fails to rise to its meaning. What we term religion finds here man's most imperative duty to his fellow man: to urge a universal recognition of this conception of life. This is the one thing not to be left undone, for it would be playing the traitor to life to leave it blind to itself.

Foreign missions are in the fullest accord with the type of Christianity now developing through science, humanity, and social ethics. The question of missions lies close to that of theism. The nature of God is in play in all the world, but coming forward where place is made for it and there are eyes to see. It can not be otherwise. One God, source of all; one law, ruling over all; one element forming and directing all things and all people unto

"One far-off, divine event,
To which the whole creation moves."

—The Envelope Series.

The Call.

God said, "Break thou these yokes; undo
These heavy burdens! I ordain
A work to last thy whole life through
A ministry of strife and pain.

"Forego thy dreams of letter'd ease
Put thou the scholar's promise by
The rights of men are more than these."
He heard and answered, "Here am I."

CHRISTIAN ENDEAVOR DEPARTMENT.

Thus far the Orphanage boys have escaped the small pox. This is due to cleanliness and good sanitary conditions. Cleanliness is a part of Godliness.

During the first seven months of the current missionary year, the Endeavor Societies contributed $5,414.58 a gain of $985.67 over the same period last year. But five months of this year are left. If we reach the $15,000 our Endeavorers must act promptly. How about your society?

R. J. Thomas, Damoh, India.

David Rioch writes: "R. J. Thomas, our boys' house-father, is a native Christian who has lately come to us, but in the time he has been here has won a place in our esteem because of his upright and devout nature. His grandfather was a Hindoo, who became a convert to Christianity. His family name is Rojanaikam, but he now goes by the English name Thomas. We have put him in the dormitory over the small boys, and he has shown such a kindly spirit towards them that they have learned so to trust him that the relationship between them is very satisfactory. He leads them in their work, in their play, and in their daily prayers. He is giving his full time to the boys out of school, for we have quite a growing crowd who are putting their whole time on their special life's work. He has also charge of the boys during their eating time, and sees that they get all they can eat without waste. Every morning he makes an inspection of all the rooms, to see that every boy's bedding in properly folded and that the rooms are clean.

"R. J. Thomas, before he came to us, was working among the Bheels, a Hill tribe, and it is very interesting to hear him tell his experiences among them. He has, while touring, been stoned and robbed, and has had the wild men shoot at him with bows and arrows, and his oxen, which were drawing his cart, cut loose and taken away. He has learned to suffer for the Master's sake. He is an earnest preacher, a good teacher, and a real help in teaching the scriptures and in the care of the boys."

Prompt Action Needed.

Our missionaries on the Congo need the new boat, "C. E. Messenger," at once. It was left to our Endeavorers to provide this boat at a cost of $1,000, before July 1st. About $300 of the amount has been given. Ask your Endeavorers to help this work at once. Take up personal subscriptions.

Their Experience.

"The Damoh Orphanage work has been of great benefit to us, in the first place, by giving us some definite object to work for.

"In the second place, it has made us feel that the orphans belong to us, hence has brought us into closer touch with missions.

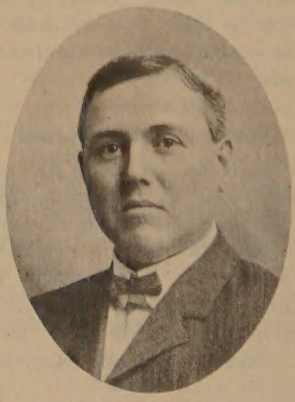
"In the third place, a true spirit of giving has been developed, for to many it meant self-denial."—Edna M. Mitchell, Dayton, O.

Your society can have a part in these blessings.

SUNDAY-SCHOOL DEPARTMENT.

Reach Your Apportionment for Children's Day.

There is nothing arbitrary about the apportionment for Children's Day. It is simply a goal set for the inspiration and encouragement of the school. The amount is stated which seems possible for the school to reach with earnest effort. Of course there are sometimes local conditions which make it hard, but usually with good, conscientious work the amount can be easily raised. When the Children's Day offering falls but a little short of the apportionment, an effort should be made to make it up. This can often be done before the meeting closes, the night on which the exercise is held. Liberal giving on the part of the superintendent and teachers of the school will be a great inspiration in reaching the goal.



E. L. DePew,

Superintendent of the Sunday-school at Jacksonville, Ill. He has served the school in this position for ten years. During April the school contributed over $500. Sunday, April 29th, the number present was 1,685. This school hopes to support its own missionary through the Foreign Society soon. The superintendent is a great leader.

Promise of the Greatest Children's Day Yet.

Ever since the Sunday-schools began to observe Children's Day there has been a constant advance, both in the number of schools observing the day, and in the amount of the contributions. This year the outlook is better than ever before. Every indication leads us to believe that June 3d will witness by far the greatest Children's Day in the history of our movement. Not only is there a large increase in the number of schools ordering supplies, but from every source comes the promise of an increased offering. Many schools have written that their apportionment was too small. Others that they would try and double their apportionment. From every direction have come words of encouragement and cheer. The enthusiasm is contagious. The children are surely leading our missionary hosts this year. Every school in our brotherhood ought to be enlisted in this great work. The unselfish soul culture resultant from it is needed by the schools, and the sad need of heathen lands demands it. The Macedonian call which came to Paul at Troas was no more authoritative than the call that comes to every Sunday-school superintendent to enlist his boys and girls in world-wide evangelism.